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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den *Woelfen wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24*.

If the trumpet give an uncertain sound, who shall prepare himself to the battle?
1 Cor. 14, 8.

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ARCHIVE

 Book Review. — Literatur.

Jesus the Unknown. By *Dmitri Merejkowski*. Translated from the Russian by *H. Chrouschoff Matheson*. Charles Scribner's Sons, New York. 1934. 445 pages, 5½×8. Price, \$2.75.

In several respects this book about Jesus is different from the type to which we are accustomed, its individualistic character being due largely to the author's nationality. A native of Russia and an alumnus of the University of St. Petersburg, he is said to belong to the group of great Russian writers who grew up in the last decades of the nineteenth century. For a number of years he has been living in Paris, an exile from his country and a recluse in his relations to society. That he is possessed of remarkable literary talent seems to be evidenced by several highly praised books he has written, *The Romance of Leonardo da Vinci* and *Julian the Apostate*, and by the prominent mention his name received last year when possible candidates for the Nobel prize for literature were selected by the critics. The characteristics which we expect to find in a book by a Russian author are all represented here — fervid rhetoric, bold metaphors, impassioned force, an exuberant imagination, fantastic speculations, flashes of deep, extraordinary insight, occasional obscurities, and lack of close reasoning. In the next place, the book is peculiar because the writer draws much on the apocryphal writings and other extra-Biblical material (the so-called *agrapha*, real or supposed sayings of Jesus not recorded in the Scriptures) to give us vivid pictures of the Savior's life. This of course is not permissible in a true life of Christ. There are, so he holds, nine mirrors in which our Lord is affording us glimpses of Himself, each one of the four gospels, the document Q (also called Logia), two special sources used by Matthew and Luke, respectively, a foundation document embodied in the fourth gospel, and the *agrapha*. Because this material allegedly has never been properly used and studied, the writer speaks of the "unknown Jesus." He admits, however, that all these sources, extensive though they may seem to be, will not suffice for the writing of the life of Christ if there is "absence of *internal* religious experience" (p. 132). The author is not endeavoring to tell the story of the earthly life of our Savior in a consecutive narrative, but rather to stress certain facts and viewpoints. On that account his work does not displace, but supplements, the works of Farrar, Edersheim, Stalker, and similar ones. What the believing reader is grateful for is that the author, in spite of concessions to the negative higher criticism of our day, remains loyal to the grand teaching of the deity of Christ and the Virgin Birth. The present volume consists of two parts. The first one has the heading "The Unknown Gospel," there being five chapters: "1. Did Jesus Live? 2. The Unknown Gospel. 3. Mark, Matthew, Luke. 4. John. 5. Beyond the Gospel." The second one is superscribed: "The Life of Jesus the Unknown," having the following chapters: 1. "How He was Born. 2. The Hidden Life. 3. Nazareth Day by Day. 4. Mine Hour is Come. 5. John the Baptist. 6. Fish — Dove. 7. Jesus and the Devil. 8. The Temptation. 9. His Face (in history). 10. His Face (in the Gospel)." In the back of

the book are notes on the text, comprising 34 pages. At the end of the volume we are informed that a second book will follow, dwelling on the earthly life and the death and the resurrection of our Lord.

W. ARNDT.

Popular Symbolics. The Doctrines of the Churches of Christendom and of Other Religious Bodies Examined in the Light of Scripture. By *Th. Engelder; W. Arndt; Th. Graebner; F. E. Mayer.* XI and 526 pages, 6 $\frac{3}{8}$ × 9 $\frac{1}{4}$. Price, \$3.50, postpaid.

The charge might be preferred against the reviewers of our MONTHLY that they are too fulsome in their recommendation of books published by Concordia Publishing House. But certainly not too much can be said in praise of this new volume, which has just come off the press of our synodical publishing concern. It is a *necessary* book, since nothing quite like it can be purchased on the religious book market to-day, and the information which it gives is greatly needed by pastors, teachers, and laymen. It is a *timely* book in view of the fact that Christian testimony against error, owing to the unionistic tendencies of our present-day generation, has become almost all but silent. It is a *scholarly* book, into the making of which has been put much painstaking study and research and which therefore is accurate and dependable. It is a *modern* book; for it presents the old Lutheran truths in an up-to-date manner and takes cognizance of, and refutes, even the latest excrudescences of corrupt reason. It is a thoroughly *Lutheran* book, Lutheran in spirit and principle and Lutheran, too, in its Bibliocentric attitude, which acknowledges without qualification that Scripture is "the *unica regula et norma* according to which all dogmas together with [all] teachers should be estimated and judged, the only *iudex et Lydius lapis* in accepting as true or condemning as false whatever doctrines are being considered." It is a *satisfactory* book; it does not leave the reader dissatisfied, since, on the one hand, it really offers what the title proclaims and, on the other, calls a spade a spade, yet so civilly and urbanely that no invective epithet is added for emphasis' sake. It is a *fair-and-square* book; for it says all that must be said, but neither more nor less. If it should seem as though our praise of *Popular Symbolics* were too fulsome, let the reader buy the volume and judge for himself whether it is not worth the recommendation that we have given it.

The book has for its authors men who are well known in circles beyond those of our own Church. All of them have worked in the field of symbolics and have mastered the subject *docendo*. The dogmatic side of the work was provided by the senior dogmatician of Concordia Seminary and the pagan isms of our decadent, irreligious age by a teacher who for years has taught logic and philosophy with all its latter-day charlatanries. The proof-texts were checked up by another colleague, whose intensive labors in the Greek Testament have gained him a reputation. Finally, in order that the book might remain truly *popular*, a *docent* of Synod's practical seminary was added to the trio of Concordia Seminary instructors.

And what has been the result of their joint labors, carried on for over two years? First, the reader will find in *Popular Symbolics* a monograph on the Lutheran Church and its dogmas, covering 136 pages, which is very timely, a Christian dogmatics *in nuce*, based upon, and supported

by, a well selected stock of Scripture-passages and frequent quotations from, and references to, our Lutheran Confessions. Then follows a monograph of 71 pages on the *Catholic churches*, the Eastern, Roman and Old Catholic, which offers a rich supply of historical data and a thoroughgoing refutation of their false doctrines. The *Reformed* and kindred bodies come next, with 168 pages of historical and doctrinal material, the Federal Council of the Churches of Christ in America, Buchmanism, and other religious drifts are not omitted. The *anti-Trinitarian bodies* (Quakerism, Swedenborgians, Universalists, Jerusalem Friends, Russellites, Shakers, etc.) burden 48 pages of the book. *Antichristian tendencies* (Secularism, Positivism, Transcendentalism, Socialism, Agnosticism, Pantheism, Humanism, etc.) are considered on eight pages. Other *non-Christian bodies*, pages 436—462, such as Judaism, Church of God and Saints of Christ, Mormonism, Spiritism, Christian Science, etc., receive adequate treatment. The last part of the book (part VII), twelve pages, treats of such erratic outgrowths as theosophical societies, Occultism and Mysticism in other forms, the Brotherhood of Light, Karma and Reincarnation Legion, Mazdaznan Philosophy, and the Unity School of Christianity. Lastly there is an *appendix* of two pages, in which denominations are grouped according to common beliefs or practises, such as immersion, infant baptism, divine healing, foot-washing, tithing, warfare, etc., a most convenient grouping for the busy student of symbolics. Next comes a thirteen-page *bibliography*, very valuable and practical, a page of *abbreviations*, and finally a *topical index* of 29 pages. The book thus contains 526 pages of highly instructive reading-matter, a veritable *seminar* course in comparative symbolics, with rich source material for sermons, lectures, addresses, essays, etc.

The book, as said before, is learned throughout, yet it is at the same time an "every man's book," it being designed for the laity no less than for the clergy. Lack of space forbids quotations; but if any one is looking for reliable and exhaustive information in the field of comparative symbolics, he will find in *Popular Symbolics* not merely a *Guenther redivivus*, but a thoroughly new, thoroughly scholarly, and thoroughly practical work, thoroughly attuned and oriented to the needs of our times.

Concordia Publishing House is to be congratulated on the publication of this new volume. With other books published in recent years it forms the nucleus of an English theological library for which there is so great a demand both in our own circles and those of other Lutheran churches. May our blessed Savior, to whom also this volume is dedicated, bless its course as it goes out into the world to admonish, instruct, and warn those whose privilege it is to testify of the truth which is in Christ Jesus in the midst of a probate and adulterous generation!

J. T. MUELLER.

Martin Luther. Der Deutsche. Von Hans Preuß. C. Bertelsmann, Gütersloh. 1934. 139 Seiten 6½×9½, in Leinwand mit Rücken- und Deckeltitel gebunden. Preis: Rm. 4.50; gebunden: Rm. 6.

Dies ist nun der dritte Band des schön und groß angelegten Werkes des Verfassers über Luther. Den ersten Band, „Martin Luther der Künstler“, haben wir in dieser Zeitschrift, Bd. 3, S. 474, besprochen; den zweiten Band, „Martin Luther der Prophet“, Bd. 5, S. 571. Auch diesen Band haben wir mit viel Interesse ge-

lesen und empfehlen ihn angelegentlich, wenn auch der Verfasser manchmal etwas zu weit geht in seiner Hochschätzung der deutschen Art und der Empfänglichkeit der Deutschen für das Evangelium im Vergleich mit der Art anderer Völker. Auch die deutsche Art ist von Natur geistlich tot und unterliegt dem Fluch der Sünde, und das viel (aber nicht von Preuß) zitierte Wort „Am deutschen Wesen muß die Welt genesen“ ist ein falsches Wort. Das wird auch der Verfasser nicht bestreiten, da er sonst so trefflich es versteht, die deutsche Art zu erkennen, darzustellen und herauszutreiben. Wir können am besten eine Vorstellung von dem reichen und interessanten Inhalt des Buches geben durch Mitteilung der Kapitelüberschriften: „Deutsche Art“, „Luthers deutsche Abstammung“, „Luthers deutsche Art“, „Luther und die deutsche Sprache“, „Luther über Deutschland und die Deutschen“, „Luthers Liebe zum deutschen Vaterland“, „Luthers deutscher Zorn gegen Rom“, „Luther über andere Völker“, „Der deutsche Prophet“, „Luthers Drohwortsaugungen gegen Deutschland“, „Der nordische Führer“, „Luther der Deutsche im Urteil der Zeiten“, „Der deutsche Luther in der Auffassung der Gegenwart“, „Außerdeutsche Beurteilung des deutschen Luther“. Wir möchten viele Einzelheiten herausgreifen und dadurch zum Lesen dieses feinsinnigen Buches ermuntern, müssen uns jedoch notgedrungen auf ein paar beschränken. So teilt der Verfasser, der ja als Lutherkenner bekannt ist und für dieses dreibändige Werk sämtliche Lutherschriften in der großen Weimarer Ausgabe durchgegangen ist, die schönen Schlussworte des Gebets mit, das Luther am Abend vor seinem Tode, nach seiner Gewohnheit, am offenen Fenster stehend, gesprochen hat: „Du wollest doch die Kirche m e i n e s lieben Vaterlandes bis zum Ende ohne Abfall in reiner Wahrheit und Beständigkeit, rechter Bekenntnis meines Wortes gnädiglich erhalten, auf daß die ganze Welt überzeugt werde, daß du mich daraus gesandt hast. Ach, lieber Herr Gott, Amen! Amen!“ (S. 95.) An anderer Stelle verbreitet Preuß sich über den Namen Luther, der so verschieden, auch von Luther selbst, geschrieben wurde (Luder, Lüder, Lutter, Ludher, Lauther) und den Luther selbst erklärte, als er als Pate bei Dr. med. Rakebergers Töchterlein dem Kind einen Namen geben sollte, der ihm wohlgefiel: „Ich will ihr einen Namen geben von meinem Namen. Sie soll Klara heißen, da er denn angedeutet, daß sein Name Luther so viel sei als lauter und klar; denn was lauter ist, ist auch klar.“ (S. 21.) Preuß hebt hervor den deutschen Ton in Luthers Liedern und bemerkt z. B.: „A solis ortus cardine“ [das Lied „Christum wir sollen loben schon“] „überträgt er in die Worte: ‚So weit die Liebe Sonne leucht‘; das ist deutsch-nordisches Empfinden. Dem Südländer ist die Sonne feindliche Majestät.“ (S. 56.) Er betont Luthers richtiges deutsches Empfinden gegenüber der römischen Kirche in bezug auf die Kreaturen und zitiert das Wort des Reformators: „Wir schauen jetzt in die Kreaturen tiefer hinein als früher unter dem Papsttum“, nämlich als in eine wirkliche Offenbarung Gottes; und darum bekennet er im Kleinen Katechismus programmatisch und läßt es die Kinder lernen: „Ich glaube, daß mich Gott geschaffen hat s a m t a l l e n K r e a t u r e n.“ (S. 41.) Zu den Kreaturen gehören vor allem auch die Tiere, und so kommt es, daß „durch die Tischreden [Luthers] des öftern sein Haushund, genannt ‚Lölpel‘, springt. Luther nimmt ihn manchmal zum Anlaß von Betrachtungen, aus denen liebevolle Beobachtung spricht“. (S. 43.) Preuß erinnert an das bekannte Jagderlebnis aus der Wartburgzeit, da Luther „ein Häslein, das sich zu ihm flüchtete, in seinem weiten Mantelärmel verbarg, bis es doch die Hunde erschnupperten und totbissen“. (S. 44.) Sehr richtig und gut erläutert der Verfasser Luthers Stellung zu den Juden und verweist dabei auf die ausgezeichnete Darstellung von Wilhelm Walthers. Weil gerade dieser Punkt

jetzt vielfach erörtert wird und auch hier in unserm Lande und in Canada antisemitische Schriften verbreitet werden, in denen man sich auf Luther beruft, sei wieder einmal folgendes festgestellt: Bei Luther finden sich zweierlei Aussprüche. In seiner schönen Schrift vom Jahre 1523 „Daß Jesus Christus ein geborner Jude sei“ (St. Louiser Ausg. XX, 1792) tadelt er die Christen, daß sie die Juden durch Lieblosigkeit, ja Grausamkeit abgeschreckt hätten, das Evangelium anzunehmen, und sagt: „Ich hoffe, wenn man mit den Juden freundlich handelte und aus der Heiligen Schrift sie säuberlich unterwiesete, es sollten ihr viel rechte Christen werden.“ (S. 1795.) Das ist ein Wort, von dem selbst der jüdische Historiker Gräg sagte, es sei ein Wort, wie es die Juden seit einem Jahrtausend nicht gehört hätten. An einer andern Stelle sagt Luther: „Propter unum Iudaeum [Christum] amo omnes Iudaeos.“ Aber in späterer Zeit, nachdem er allerlei schmerzliche Enttäuschungen mit den Juden erlebt hatte und bei seinen exegetischen Studien auf die rabbinischen Kommentare zum Alten Testament gestoßen war und da einen wahnsinnigen Hochmut gegenüber allen Nichtjuden und vor allem eine Verdrehung der klarsten messianischen Weissagungen des Alten Testaments gefunden hatte, hat er auch harte Worte geredet, namentlich in seinen letzten Schriften, „Von den Juden und ihren Lügen“ von 1542 und „Vom Schem Hamphoras“ von 1543 (St. Louiser Ausg. XX, 1860. 2028). „Er sieht, wie sie sein armes Vaterland aussaugen, mit Wucher und allerhand andern unsauberen Geldgeschäften, und da packt ihn die ehrliche deutsche Wut“, und er sagt: „Kein Volk unter der Sonnen ist geiziger gewesen, denn sie sind, noch sind und immerfort bleiben.“ „Darum wo du einen rechten Juden siehest, magst du mit gutem Gewissen ein Kreuz für dich schlagen und frei sicher sprechen: Da geht ein leibhaftiger Teufel.“ . . . Vor allem ärgert sich Luther auch über ihre unverschämte Selbsteinschätzung und Selbstempfehlung und ihre sprichwörtliche Frechheit.“ (S. 85. 86.) Aber mit Recht hebt Preuß auch hervor gegenüber der gegenwärtigen falschen deutschländischen Strömung, daß Luthers Zorn gegen die Juden sich nicht auf das Alte Testament erstreckt; das Alte Testament ist und bleibt ihm Gottes Wort und nicht „jüdische Literatur“, und „wohl zehn Jahre bis kurz vor seinem Tod hat er über das erste Buch des Alten Testaments Vorlesungen gehalten“ (S. 88), die unvergleichlich große Auslegung der Genesis, die er am 17. November 1545 mit den Worten beschließt: „Das ist nun die liebe Genesis. Unser Herrgott gebe, daß es andere nach mir besser machen! Ich kann nicht mehr; ich bin schwach. Bittet Gott für mich, daß er mir ein gutes, seliges Stündlein verleibe.“ (St. Louiser Ausg. II, 2091.)

Wir müssen abbrechen; aber wir sagen noch einmal, daß diese drei Bände über Luther zu dem Interessantesten und Schönsten gehören, was wir in letzter Zeit gelesen haben.

L. F ü r b r i n g e r.

Martin Luther. Ausgewählte Werke. Schriften, Predigten, Zeugnisse für die Gemeinde von heute, dargeboten und verdolmetscht. Band IV. Schriften zur Auslegung alttestamentlicher Stücke. Calwer Vereinsbuchhandlung, Stuttgart. 415 Seiten 5×7¼. Leinwandband. Preis: RM. 5.

Gerne bringen wir auch diesen Band der Calwer Lutherausgabe zur Anzeige. Zwar will uns auch in diesem Bande scheinen, daß Luther etwas von seiner urwüchsigsten Kraft verloren hat, wenn er in der Sprache der Jetztzeit reden soll; aber wer Luther gern in der Sprache der gegenwärtigen Generation zu Worte kommen lassen will, wird sich über dies Buch nur von Herzen freuen. Es enthält die folgenden Stücke von Luthers alttestamentlicher Arbeit: den Sendbrief vom Dol-

metzchen, die Vorreden zum Alten Testament und zum Psalter, das schöne Confitemini (Ps. 118) vom Jahre 1529, Auslegung von Ps. 1, 5 und 22 aus den Jahren 1519 bis 1521. — In den Anmerkungen der Bearbeiter ist uns manches aufgefallen, was jedenfalls nicht Luthers Beifall gefunden hätte. Auf Seite 40 wird dem Aaron der Titel Hoherpriester abgesprochen mit der Bemerkung, daß es ein solches Amt erst nach der babylonischen Gefangenschaft gegeben habe. Aber die Amtsbezeichnung wird schon 3 Mos. 21, 10 gebraucht, und der Hebräerbrief redet ganz allgemein von dem Hohepriestertum im Alten Testament, schon zur Zeit der Stiftshütte. Seite 308 (vgl. 409) ist die Darlegung nicht adäquat; denn David redet im 22. Psalm nicht zunächst von Leiden, die er selbst erlebt hat und die der Fromme immer wieder unter den Gottlosen erdulden muß, sondern es ist der Messias selber, der durch den Mund und die Feder Davids redet. Vgl. 2 Sam. 23, 1 ff.; Ps. 45, 2.

P. C. K r e t z m a n n.

Henry Ward Beecher's Art of Preaching. By *Lionel G. Crocker*. The University of Chicago Press. 145 pages, 8 $\frac{1}{8}$ × 5 $\frac{1}{2}$. Price, \$1.50.

This new book on homiletics was first published in January of last year; a second imprint was made in June. What the author did he tells us in his brief preface, saying: "I have attempted to confine my research to the following limits: to formulate the rhetorical theory of Henry Ward Beecher as expressed by him in the *Yale Lectures* and elsewhere, to illustrate briefly this theory with examples from his works, and to evaluate it in relation to past and present rhetorical theory." In his book *Nine Great Preachers*, Dr. Currier also gives space to Henry Ward Beecher and says of him: "This man may be regarded as the greatest of American preachers." From a theological viewpoint Beecher certainly was not the greatest of American preachers, not even in his own circles; from the viewpoint of oratorical pulpit efficiency he no doubt was one of the great preachers of America. Beecher had his own mechanics of preaching and used it successfully. Crocker's book makes both interesting and profitable reading. It shows us how a man like Beecher prepared his message for the pulpit. But ninety-nine per cent. of the preachers must bear in mind that none of them is a Henry Ward Beecher and that therefore they cannot absolutely follow Beecher's method *in every respect*. Beecher himself warned his students against so doing; so also does Crocker. Theological students who, like all students, are inclined to frown upon old methods, and young preachers who may be inclined to use what they think is a short cut to pulpit efficiency, must especially be warned against attempting to prepare a sermon in the way in which such men as Beecher, Schleiermacher, and a few others have done. These men were not only rarely gifted, but, after all, did actually put much preparation into their sermons by lifelong and very intensive study; because they were filled up with knowledge and possessed unusual gifts in assembling, organizing, and presenting what was in their mind, they could sermonize successfully in a way which, if tried by the average preacher, would make a failure of him. But there are some things which a preacher can learn from these men. Good preaching still has its place in the Church and ever will have. However, the message may be theologically sound, but if it is not well organized, if the thoughts are not clearly presented, if the application to the needs of the hearer is not made, and if the sermon is not well delivered, preaching will not serve its purpose.

Under the heading of Style Crocker also calls attention to the difference between the requirements for spoken and for written discourse. We feel that many preachers — writing their sermons, as indeed they should — have not fully grasped this difference. After all, we do not speak as we write, and we do not write as we speak. For instance, in the one case we address the hearer whom we must carry along as we go, while in the other case we address the reader who can leisurely ponder over what he is reading. Again, when we speak, we can with facial expression and gesture explain and emphasize what we are saying, while when we write, we must do this with words. There are other differences. He who would be a very effective pulpit speaker — and such a preacher should strive to be — must learn how to speak to a living audience with which he has been brought face to face. Reading a sermon in the pulpit or merely reciting what he has learned by heart is not preaching.

We have a sound theology in our Lutheran Church and for that need not go to others. Yet, as far as the mechanics of preaching are concerned, the homiletical make-up and the delivery of the sermon, we can and should learn from such men as Beecher, McLaren, Phillips Brooks, and others outside of our own Church, not forgetting, however, that we also have had great preachers in our own Church. Applying the Word of God to the needs of the people without mincing words and without fear or favor, speaking in a way that even the common man can well understand, from whom could we better learn that, besides from our Savior Himself and such men as Paul, than from our own Martin Luther? Luther, of course, also had his faults. For instance, he often was long-winded. His faults, of course, we should not copy. In short, anything that we can learn that makes for more effective preaching we should learn. To this end Crocker's book will serve those who carefully study it.

J. H. C. FRITZ.

Lutheran Annual, 1935. Price, 15 cts.

Amerikanischer Kalender für deutsche Lutheraner. 1935. Preis: 15 Cts. Concordia Publishing House, St. Louis, Mo.

THE CONCORDIA THEOLOGICAL MONTHLY has been listing these publications in its review section under "Books Received" and letting it go at that. They do not deserve such cavalier treatment. The reading-matter they offer — only with that we are here concerned — is indeed cast in a light mold, as befits annuals of this nature, but it is weighty with substantial theology. Our ministers know that; but for the information of those readers of the CONCORDIA THEOLOGICAL MONTHLY who never saw one of these annuals we pass on this notice: "When starting this part of our *Annual*, we first asked our good Lord for wisdom and good thoughts and then began reading church periodicals and calendars and books in which we hoped to find something suitable for our *Annual*. Out of the seventy to eighty periodicals on file in our office we mention only the *Australian Lutheran*, *Kirchenblatt fuer Suedamerika*, *Kirchenbote des Argentinischen Districts*, *Missions and Charities*, *Lutheran Witness*, and *Lutheraner*. Many an evening we read story after story, hundreds of them, laid aside perhaps nineteen out of twenty, and selected the twentieth." And we pass on the further information that this selecting was done by a wide-awake theo-

logian. Furthermore: While the calendar section and the roster of pastors and teachers are the same in both annuals, the reading-matter is entirely different. That means that those of our pastors (and laymen) who are in the habit of investing only in the *English Annual* (and *vice versa*) are losing something. They are losing more than 15 cents worth.

TH. ENGELDER.

BOOKS RECEIVED.

From Fleming Revell & Co., New York, London, and Edinburgh: —

Bible Light on Everyday Problems. By *Marie Lemoine Harrison*. 247 pages, 5×7½. Price, \$2.35.

A New Guide to Christian Discipleship. Its What, Why, and How. By *John W. McLennan, M. A., B. D.* Introduction by *Francis Shunk Downs, D. D.* 95 pages, 5×7½. Price, \$1.00.

From Concordia Publishing House, St. Louis, Mo.: —

The Blessed Birth. Cantata for Christmas. For chorus, quartet, and two soloists, with organ or piano accompaniment. Words selected and partly written by the composer. Music by *F. Leslie Calver*. 66 pages, 7×10. Price, \$1.00.

Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations. No. 43: *Jesus, Savior*. For mixed chorus. By *Matthew N. Lundquist*. 4 pages, 7×11. Price, 20 cts.

Memorial Collection of Organ Preludes. Composed by *G. C. Albert Kaepfel*. 24 pages, 12×9. Price, \$1.00.

The Cross of Canyon Crest. By *George Melvin Hayes*. 1934. 250 pages. Price, \$1.00, postpaid.

Luthertum. Herausgegeben von *J. Bergdolt, S. Schöffel, S. Meißner* und andern. Deichert'scher Verlag, Leipzig. Neue Folge der „Neuen Kirchlichen Zeitschrift“. 45. Jahrgang; Heft 11. — *H. Otto*: „Die aus dem Neuen Testament ersichtlichen Vorbedingungen für die Bestellung der verantwortlichen Amtsträger der christlichen Gemeinde“ (Schluß); *H. D. Wendland*: „Reich Gottes und Geschichtswelt“; *E. Straßer*: „Kann das Alte Testament Glauben erwecken?“; *S. Schomerus*: „Randbemerkungen“; *J. Bergdolt*: Zeitschriften- und Bücherbericht.

Theologie der Gegenwart. Herausgegeben von *D. Eberhard, W. Eichrodt, G. Grünmacher* und andern. Deichert'scher Verlag, Leipzig. 28. Jahrgang. — Heft 9 und 10: „Die neuere Literatur über Dogmatik und Ethik“; *Gerh. Heinzelmann*. 40 Seiten: „Schleiermacher-Gedächtnis; das Kingen um den letzten Anknüpfungspunkt; Reich Gottes; Gottesreich und menschliches Tun.“

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